

# Historical Addresses Delivered at City Auditorium Last Night :-:

## THOUSANDS HEAR BISHOP OF LONDON

(Continued from First Page.)

which resulted in a permanent settlement in the country was made by Anglo-Saxon men, and nothing can give me more pleasure, more confidence and more thorough satisfaction in seeing you here to-night than the fact that you have as your guests one who speaks to us with special authority upon many of those points which are in our minds concerning the history of the church, and who can tell us of things, perhaps, of which the record at least has long been buried in the muniment room of the see of Fulham. When it fell to the lot of the committee of the Diocese of Virginia to design a seal for the diocese which should be a seal, not of an individual bishop, but should be the seal of the diocese for all time, it was suggested that the seal, whatever it might contain in the way of allusion, should have the three ships of Jamestown and have the cross which represented that which after all constituted the great motive, in many ways the greatest motive that ever came to this land. There should be something on that seal which the facts of history and motives the origins of the see of London, forming the basis of that design, and so you will find that the idea of the committee was carried out, and after the three ships and the cross the seal of the see of London is represented, as showing the connection of this whole movement in this country with that portion of the visible church, giving us our connection with the church of God in England.

"I have great pleasure and I esteem it a high privilege to introduce to you the Lord Bishop of London."

What Dr. Ingram Said.  
The Bishop of London forgot for a minute that he was in democratic America, for he began his address by saying, "My Lord Bishop of Virginia, ladies and gentlemen."

Were the Lord Bishop of London to offer himself for public office in the gift of the people of Richmond, there are not fewer than 5,000 who would give him their support, for so bright, so democratic and so winning was the eminent churchman that he carried his vast audience by storm and turned them as he would a phrase or a trick of rhetoric.

Not half a minute had he been upon his feet before he had won churchmen and dissenter alike, for probably nearly half of those in the audience were not of the faith of which his lordship is so eminent an example.

Winning Personality.  
If ever a man had all the charm of personality, the Bishop of London has it. The health and purity of his life shines in the smile which is incessantly upon his lips; his eyes appeal for comradeship; the easy movements of his body attract and hold attention, and a well set up figure completes the picture of the man who has made so many friends here in Virginia.

He publicly announced last night, he felt as much at home in Richmond as he did in London. A dash of slang now and then added to the attractiveness of the address, and the allusion to "Old Virginia" and to "people" as being all right, was met with hearty appreciation.

The evening was historical, but none the less churchly on that account, for the bishop did not fail to impress upon his hearers that the history of the colony was the history of the church, whose influence in all things good was constantly exerted, and without whose aid the settlement could not have been maintained.

A "Misty Historian."  
"I tell you," he exclaimed, "the church established the State, rather than the State established the church." (The fact is that the church did not establish the State, but the State did establish the church.)

In explaining why he took so great an interest in the "daughter church" in America, the Bishop of London told the antiquity of his see, which dates back to 602, full thousand years before the settlement at Jamestown. He declared that many "ignorant" people were minded to say that the English and American church dated from the year of Henry VIII, but he said that could not be true, since his predecessor, the Bishop of London, had sat in Fulham Palace for 1,300 years, except during the turbulent and bigoted times of Cromwell.

In an up-to-date bishop in England," he exclaimed, "but here to-night you have made me a misty old historian. At home I live on the most brotherly terms with people of all sects, and sometimes I'm asked why I am not a dissenter, because I have always a reply ready. Because I don't dissent."

His Reasons.  
His lordship said there were great reasons why he belonged to the English Church. First, because he believed in its ministry, secondly because he thought the creeds of the church were the greatest confessions of faith in any language; third, because he revered the sacrament, and fourth, because he loved the daily prayers that had come down from the earliest Christians, and which seemed with historic association.

An often asked, he declared, "why I am not an English Catholic, and I always reply, because I am an English Catholic." This touch almost brought the audience to its feet, and cheer after cheer shook the hall.

Slowly and with a master hand the bishop sketched the days of church and state which preceded the foundation of the colonies. He spoke of the first settlement, which was but a memory, and then coming down to 1607, he pictured the landing at Jamestown Island on that May morning three centuries ago, and told the story of the church which fostered and upheld the colony. As he spoke the bishop named Rev. Robert Hunt, the bishop named and exclaimed: "I think we all should give a clap for Rev. Robert Hunt."

The clap was given and not a few others were added with hearty good will.

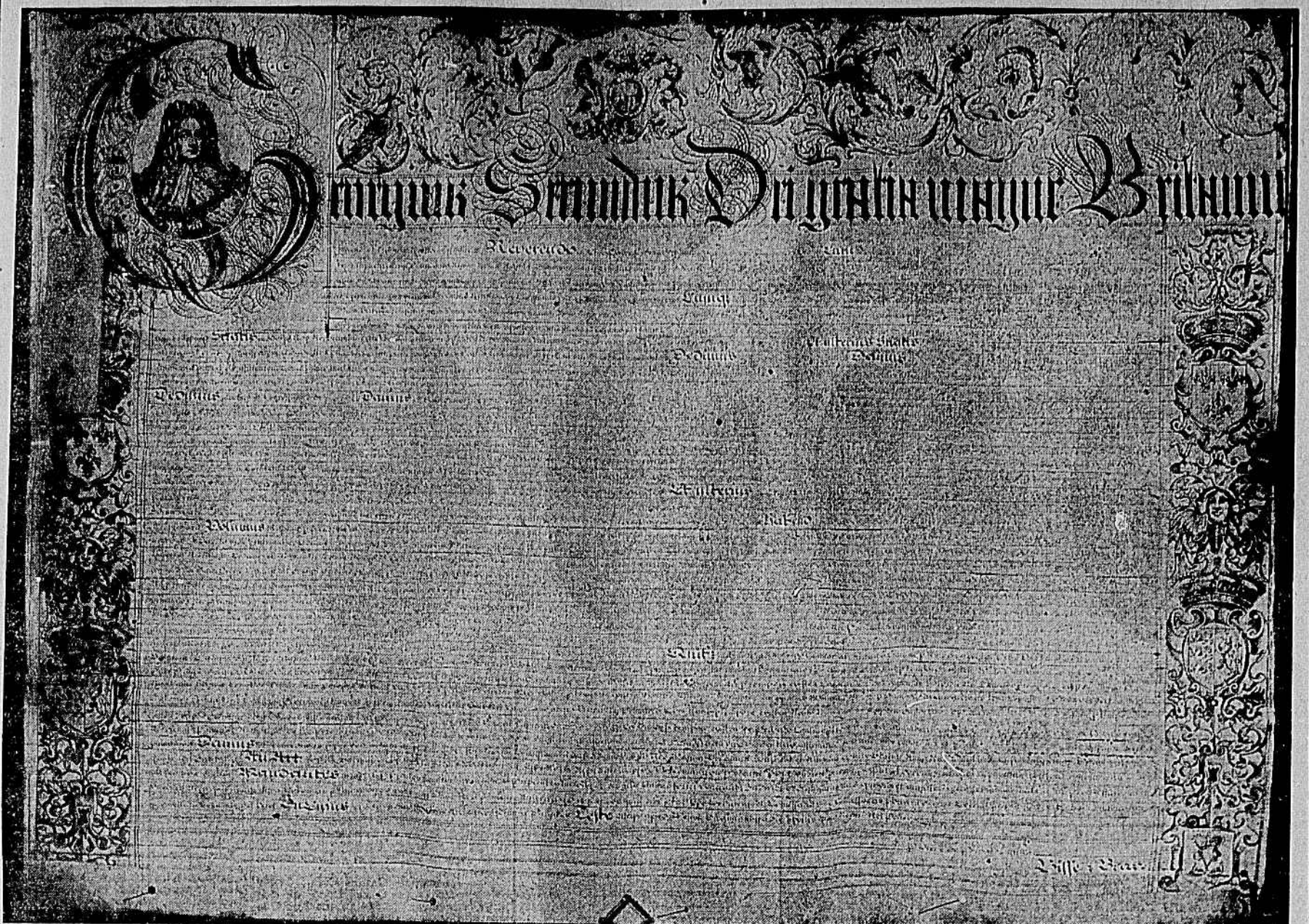
Again, when the name of Nicholas Farrar was mentioned, the bishop called for a clap in honor of the great good he had done for the colony, although he had not come out with the adventurers.

Read Manuscript.  
So, always in a happy vein, with

You prove your intelligence when you pick Arbuckles' Aries Coffee instead of the misbranded, misnamed "Mocha & Java," as the cheapest good coffee in the world.

ARBUCKLE BROS., New York City.

## PATENT OF GEORGE II TO THE BISHOP OF LONDON FOR ECCLESIASTICAL JURISDICTION IN AMERICA



The patent written in later and printed placed the church in Virginia as well as all the American colonial churches under the control of the Bishop of London, with the power of the church in America to appeal to the Privy Council. Although this patent was granted by King George II, and although the American church was directly under the control of the Bishops of London until the War of the Revolution, no Bishop of London has ever visited America until this time, when the present Lord Bishop of London is the guest of the American church. The bishop exhibited the patent during his address at the City Auditorium last night.

many a humorous touch here and there, his lordship told the story of a bishop he sent out to the Americas, stopping at that date because of the fact that up to that time, it is said, there were but five dissenters in Virginia, while afterwards they multiplied. During his address his lordship read in whole or in part six manuscripts brought by him from Fulham Palace, all of which had intimate bearing on the colonial church. They were: 1. A letter from John Bannister, dated 1575.

2. A treaty of peace between the Governor of Virginia and an Indian chief, dated 1713.

3. A draft of a petition asking that a bishop be sent out to the American plantations, dated 1715.

4. Bray's plan, without date.

5. A letter from Rev. Alexander Forbes, dated 1724.

6. A petition from an Indian chief to George II, offering to convey lands to support a missionary, dated 1727.

But the most important manuscript brought over by the lord bishop is the making of the Bishop of London, the spiritual head of the colonies in America.

A Clap Was Given.  
"That was the start of the settlement of Virginia," he said, "was a splendid type of English gentleman and a priest of the English Church. In every step it is the old Church of England that comes in and is the life and soul of the colony of Virginia."

"Poor Bishop of London! How the Bishop of London ever came into the show at all is uncertain. Some say that he was one of those who had taken some shares in the Virginia Company, and that a small share in it, like a Christian man, said, 'I cannot have a share in a company unless I take part in seeing that they are Christianized where the company works.' At any rate, the Bishop of London from the earliest times has been asked for a subscription to Virginia. The first subscription he appears to have given, besides a number of small ones we will not mention, was a thousand pounds for the foundation of William and Mary College, which I hope to see to-morrow."

Interesting Letter.  
One of the interesting letters received by the Bishop of London from the Virginia church was one that shows that the church was also asking slight favors. The letter reads: "Virginia."

"Williamsburgh, June 29, 1723. 'My Lord, I am prevailed upon by the gentlemen of this country to beg the favor of your Lordship to intercede with His or Her Majesty for an organ for our church at Williamsburgh. One of £200 value would be large enough.'"

"Why the Bishops of London were made spiritual lords of America I cannot say," continued Dr. Ingram, "unless it was for the same reason why I have under my dominion Tonga, Fiji, Norway, Switzerland and all the babies born under the British flag on the high seas—a sort of general spiritual care over heathen lands."

Even in the time of Cromwell Virginia was loyal to the Church of England. And I want to say that some of the very best blood in England was

brought to Virginia when 200 Cavaliers sought refuge within her borders.

"In conclusion, I will say I have brought you down to the end practically, or the middle rather, of the eighteenth century, and I have shown you that at every step it was religion at the back of the settlement of Virginia, and religion according to the Church of England."

"What I have tried to prove so far, what I set out to prove, is that religion was behind the colonization of this settlement, that its power and success was derived from the Church of England, and it was first in excellence in the United States."

Following the address of the Lord Bishop of London, which traced the historical line of development down to 1750, the Rev. Alfred Magill, Randolph, D. D., LL. D., Bishop of Southern Virginia, took up the theme and discussed the record of the next century, which showed the Bishop of Southern Virginia to be a master of American church history.

In opening, Bishop Randolph paid tribute to those societies and libraries which have done a valuable work in preserving and reprinting the historical data which is becoming more and more important as the years pass on.

After sketching briefly the events of the earlier period of the American Colonies and the events in church history which showed the development of the church in each of the original Colonies, Bishop Randolph said in part:

"These were the beginnings, the headwaters of state and church, which in their development and widening influence over mankind are without precedent in modern history. From these beginnings to the achievement of American independence, we have an interval of 150 years. During this time self-governing communities, after the model of the older Colonies from the coast of New England to the far South, and from the Atlantic coast to the beginning of the great West."

Overs It to Washington.  
The Revolutionary period was briefly sketched, and its influence on both church and State pointed out, the bishop claiming that England owes as much to Washington as America does, since it was he who taught England the folly of treating her struggling colonies on a purely money-making basis.

"He taught both nations lessons of Christian statesmanship, a policy which has made England to-day the greatest empire in the world," the bishop declared.

"The church in America emerged from the Revolution stripped of her endowments, and without training in self-support, but her bishops and her struggling clergy and laymen opened a new era which was better and warmer in life than the old."

"When we contemplate the rise from the beginnings of nations like our own, when we see them gathering strength to resist the forces that hold them back, and opening the pathway for working out their own destiny, periods of activity succeeded by times of reaction and moral relaxation, we tend toward pessimism. We are told that the alliance in families which are the units of nations are wider spread and more numerous than ever before. Nations are still found hating each other, not in the realm of heathenism, Europe is armed to the teeth, little differing from robbers coveting their neighbors' property, regarding property in a neighbor nation as an insult to themselves. All of them are rivaling each other trying to break down their neighbors' commerce and keep out their productions, except our old mother England."

Another Side.  
"But there is another side to these charges in regard to the modern world suggested by the Christian churches and by the hope of the world in Christ."

There may be still national alienation and sectarian bitterness. The Englishman may still regard the gibber of the Frenchman as a sign of lower development, and the American may still hold his own state as the centre of the universe; but there are forces which are slowly and surely undermining the alienation of the nations. Commerce is unifying; science is universal; all truth with the barriers broken down by the modern means of intercommunication tends to break up the isolation and widen thought and dissipate the shadows of superstition, and the barriers between men and man of ignorance and hatreds. But, above all these, and presiding over them like the princess over her handmaids, is the Christian revelation of the unity of the mankind, and of the oneness of the families of the earth in Christ Jesus. That is the thought that is constantly pulling down the barriers between man and man and unifying the kingdoms of this world.

The Spiritual Force.  
"That is the spirit which bridges over the gulfs of hatred and prejudice and misunderstanding, which the indigenous tendencies in human nature upon up between nation and nation, and between sister communities of common blood and common heritage. That is the spiritual force which transcends the strife and divisions between the various bodies and forms of ecclesiastical organization of the Christian world, which have in them a potency even to divide us from one another in the same blessed body of the church whatever may be our name. The churchmen as we call ourselves, or Presbyterians, or Methodists or Baptists, if I should announce the hymn 'Rock of Ages, Cleft for Me, Let Me Hide Myself in Thee,' or 'In the Cross of Christ I Glory, Tearing O'er the Wrecks of Time, you would one and all tend your voices and your hearts to swell the harmony as the voice of many waters. And this same principle which you see illustrated here has in it under Christ the promise and potency of the peace of the world, when the nations of the earth shall walk in the light forever."

Girls' Friendly Society.  
An informal gathering of the associations will be held at their headquarters in the Masonic Temple on Monday, October 7th, from 8:30 A. M. to 10:30 A. M. There will be an exhibit of the society's literature and photographs.

Program To-Day.  
6:45 and 7:30 A. M.—Early communion at St. Mark's Church.  
8 A. M.—Morning Prayer at St. James Church.  
9 A. M.—First train leaves for Williamsburg, with members of special committee, speakers, etc., from Main Street Station.

10 A. M.—House of Bishops meets in the State Capitol. There will be no session of the House of Clerical and Lay Deputies to-day.

11 A. M.—Service in Bruton Parish Church, Williamsburg. Presentation of King Edward's Bible and President Roosevelt's lecture. Sermon by the Bishop of London.

1 P. M.—House of Bishops adjourn for the day.  
1 P. M.—Luncheon tendered the members of joint committee by Bruton Parish, Williamsburg.

2 P. M.—Second train to Williamsburg leaves Main Street Station, with members of special committee, speakers, etc., from Main Street Station.

3 P. M.—Service in Bruton Parish Church, Williamsburg. Addresses by Bishop Montgomery of the S. P. G. and the Rev. Dr. Lloyd.

6 P. M.—Trains leave Williamsburg for Richmond.  
8 P. M.—Historical meeting of the Junior Auxiliary in the Masonic Temple.

9 A. M.—Reception given by Governor Swanson in honor of the Lord Bishop of London, at the Governor's Mansion. Members of the convention and distinguished visitors invited.

Program To-Morrow.  
8 A. M.—Holy Communion for General Convention in St. Paul's Church.  
9 A. M.—Services in all city churches.  
3 P. M.—Open-air meeting in the Capitol Square. Address by the Lord Bishop of London.

8:15 P. M.—Y. M. C. A. theatre meeting for men, Academy of Music. Addresses by the Rev. Arthur S. Lloyd, D. D., secretary of the board of missions, the Rev. W. G. Marsh, of Adelaide, South Australia, and the Rev. William Wilkinson, of Minneapolis.

4 P. M.—Evening Prayer and sermon at St. Paul's Church. Sermon by the Lord Bishop of St. Albans.  
8 P. M.—Prisonal missionary service for the General Convention in St. Paul's Church. Sermon by the Rev. Lucian L. Klauwling, Bishop of Southern Brazil.

## EXERCISES AT BRUTON TO-DAY

Addresses to Be Delivered by  
Bishop of London and Many Others.

Practically all the convention visitors and members will at some hour to-day make the trip to Williamsburg and inspect the famous old parish church there. It is greatly to be regretted that Bruton Church is so small that comparatively few people can be seated in the building, but open-air services in the way of overflow meetings will be held in the churchyard.

Each house of the convention has appointed a committee to officially attend the services, the House of Clerical and Lay Deputies appointing one clergyman and one layman from each of the original thirteen States. A committee from the House of Bishops will also take part in the services and for both committees, tickets of admission to Bruton Church have been reserved.

A special train will leave here this morning at 9 o'clock, on which any one may go by procuring a ticket at \$1 for the round trip. Attached to this train will be three parlor cars in which will be the members of the joint committee, invited guests and speakers, etc.

The service proper will take place in Bruton Parish Church at 11 A. M., and the whole seating capacity of the church is reserved for those to whom tickets have been issued. The program for this service is as follows: The President's lecture will be presented by the Bishop of Washington, representing the President of the United States, and will be received by the Bishop of Southern Virginia.

The King's Bible will be presented by the Lord Bishop of London, and will be received by the presiding bishop of the American Episcopal Church.

The Bishop of Albany, the Bishop of Virginia, the Bishop and Bishop-Coadjutor of Southern Virginia and the Rev. Dr. W. R. Huntington, rector of Grace Church, New York, have also been asked to take part in the morning service.

Christian Socialist Visitor.  
Among the unofficial visitors is the Rev. A. L. Byron-Curtiss, rector of St. Joseph's Church, Rome, N. Y. He represents the Christian Socialist Fellowship, an organization of Christians of many religious bodies. The object of the organization is to promote the study of Christian socialism.

Mr. Byron-Curtiss comes with the warm approval of a number of bishops and clergy who are interested in the great social questions of the day. He will, of course, take no part in any of the deliberations of the regular sessions of the convention, but he will address the joint commission on the relations of capital and labor and otherwise promote the interests of Christian socialism. He has established a

ing service. The Bishop of Massachusetts, the Bishop of West Virginia, the Bishop of Georgia, the Bishop of North Carolina, the Bishop of Boise and the Rev. Randolph Harrison McKim, D. D., president of the House of Clerical and Lay Deputies, have been asked to take part in the service of the afternoon.

A second special train will leave from Main Street station at 2 P. M., and on this train a large number of the delegates and members of the convention will no doubt go, as this will give them three hours to inspect the church and the quaint old town before the return trains, which leave at 5 P. M.

The members of the joint committee and those taking part in the special service of the morning are invited to a luncheon at the rectory of Bruton Parish. Those going down on the second train should secure lunch before leaving Richmond, as the accommodations in Williamsburg are exceedingly limited, and a large crowd is anticipated.

Rev. W. A. R. Goodwin, rector of Bruton Parish Church, issued the following notice yesterday in regard to the day:

"The whole General Convention is invited to visit Bruton Parish in the afternoon, and a special service will be held in Bruton Church at 3:30 P. M., when seats will be primarily reserved for the members of the General Convention."

"Bishop H. H. Montgomery, secretary of the Society for the Propagation of the Gospel, and the Rev. Dr. Arthur S. Lloyd, secretary of the American Church Board of Missions, have been invited to speak at this service."

If necessary, an overflow service in the churchyard will also be provided in the afternoon.

"Afternoon tea will be served in the yard of the parish-house to the members of the General Convention, and the visiting members of the Woman's Auxiliary."

Christian Socialist Visitor.  
Among the unofficial visitors is the Rev. A. L. Byron-Curtiss, rector of St. Joseph's Church, Rome, N. Y. He represents the Christian Socialist Fellowship, an organization of Christians of many religious bodies. The object of the organization is to promote the study of Christian socialism.

Mr. Byron-Curtiss comes with the warm approval of a number of bishops and clergy who are interested in the great social questions of the day. He will, of course, take no part in any of the deliberations of the regular sessions of the convention, but he will address the joint commission on the relations of capital and labor and otherwise promote the interests of Christian socialism. He has established a

ing service. The Bishop of Massachusetts, the Bishop of West Virginia, the Bishop of Georgia, the Bishop of North Carolina, the Bishop of Boise and the Rev. Randolph Harrison McKim, D. D., president of the House of Clerical and Lay Deputies, have been asked to take part in the service of the afternoon.

A second special train will leave from Main Street station at 2 P. M., and on this train a large number of the delegates and members of the convention will no doubt go, as this will give them three hours to inspect the church and the quaint old town before the return trains, which leave at 5 P. M.

The members of the joint committee and those taking part in the special service of the morning are invited to a luncheon at the rectory of Bruton Parish. Those going down on the second train should secure lunch before leaving Richmond, as the accommodations in Williamsburg are exceedingly limited, and a large crowd is anticipated.

Rev. W. A. R. Goodwin, rector of Bruton Parish Church, issued the following notice yesterday in regard to the day:

"The whole General Convention is invited to visit Bruton Parish in the afternoon, and a special service will be held in Bruton Church at 3:30 P. M., when seats will be primarily reserved for the members of the General Convention."

"Bishop H. H. Montgomery, secretary of the Society for the Propagation of the Gospel, and the Rev. Dr. Arthur S. Lloyd, secretary of the American Church Board of Missions, have been invited to speak at this service."

If necessary, an overflow service in the churchyard will also be provided in the afternoon.

"Afternoon tea will be served in the yard of the parish-house to the members of the General Convention, and the visiting members of the Woman's Auxiliary."

table in the basement of St. Paul's Church for the dissemination of literature.

All stood.  
An unusual incident happened during the morning session of the House of Deputies yesterday during the speech of the Assistant Bishop of Toronto. The Canadian prelate was just in the midst of his address when suddenly every member of his body rose from that House to the House of Deputies. Dr. McKim, bowing to the Assistant Bishop of Toronto, invited him to continue, and he did so for several minutes, speaking to a standing house. It has been pointed out by the president of the House of Deputies that it is not necessary for the members to rise to receive Dr. Hart, but the deputies insist upon paying this courtesy to the House of Bishops, whose messenger Dr. Hart is.

Well-Known Bishops.  
Among the members of the House of Bishops are a number who were once rectors of churches in this city. Some of these are Bishop Tarkenton, of West Virginia; Bishop Strange, of North Carolina, who was rector of St. Paul's Church; Bishop Burton, of Kentucky, who was rector of historic St. John's Church; Bishop Jagger, who was rector for a while of St. Paul's Church, and Bishop Penick, who was rector of St. Mark's.

Dr. Blackford Here.  
Dr. L. M. Blackford, headmaster of the Episcopal High School, is a delegate to the convention. Indeed, he has not missed a convention for a great number of years. Just across the aisle from Dr. Blackford sits one of his old students, who is a deputy from the Diocese of Southern Virginia. There are a number of deputies in the House of Bishops, as in the House of Deputies, who were educated at the Episcopal High School under Dr. Blackford and his predecessors.

A prominent delegate from the Diocese of Southern Virginia is Judge Saunders, a member of Congress, who succeeded to Governor Swanson's seat in the lower house at Washington. Judge Saunders is an able debater, and his fact was apparent in a no uncertain way yesterday, when he successfully combated an attempt to pass a resolution adopting rules of business which had never been read to the House of Deputies.

Wood's Seeds.  
Seed Wheat, Oats, Rye and Barley.

We are not only the largest dealers in seed grain in the South, but we sell the best, cleanest and heaviest qualities. Our stocks are secured from the best and largest-yielding crops, and our warehouses are fully equipped with the best and most improved machinery for cleaning. If you want superior crops

Plant Wood's Seeds.  
Prices quoted on request.  
Descriptive Fall Catalogue, giving full information about all seeds, mailed free.

T. W. WOOD & SONS,  
Seedsmen - Richmond, Va.

VISITORS  
Be Careful  
what water you drink. Your host should provide

1-Beaufont Lithia Water  
A Pure Natural Spring Water, delivered fresh daily.

2-Beaufont Ginger Ale  
3-Carbonated Water in Siphons  
Household Pleasures and Neccessities. Phone 100.

Beaufont Lithia Water Co.

Hofheimer's  
RELIABLE STORES  
BOYS' and GIRLS' SCHOOL SHOES  
Souvenir With Every Pair.

PARKER'S  
HAIR BALM  
Cleanses and beautifies the hair. Promotes its growth. Prevents itching. Never fails to restore Gray. Cures scalp diseases & hair falling. 50c and \$1.00 Druggists.

LUMBER  
Sash, Blinds, Doors, Mouldings. Large Stock. Low Prices. WOODWARD & SON, Richmond, Va.

## PRIVATE BOXES Races, Virginia State Fair, October 7th-12th, inclusive.

Make your reservations at once. Seat six persons.

Price \$5.00 per day, or \$25.00 for week  
This does not include general admission.

Apply at office  
VIRGINIA STATE FAIR ASS'N,

819 East Main St. Phone 6738